

Fulfillment Of Nafkah For The Family Of The Tablighi Jamaat During Khuruj Fisabilillah (A Case Study Of The Tablighi Jamaat In Medan)

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ABSTRACT

This activity Tablighi Jamaat often raises people's questions about how to fulfill their family's nafkah during khuruj fisabilillah, especially those in the city of Medan, and how does it conform to the Positive Law and the Compilation of Islamic Law applicable in Indonesia. Through observation and interviews as primary data linked to the relevant literature, it was found that there were several cases whose livelihoods were not met. however a way of fulfilling a living has actually moved to the aspect of ukhuwah where members of the Tablighi Jamaat who are not khuruj actively provide material support to families who are left behind by khuruj fisabilillah, which is then called nusroh ahliyah so that in general efforts Fulfillment of family livelihoods when khuruj fisabilillah the ideal concept as it's stated in Article 34 of Law no. 1 of 1974 concerning Marriage and Article 80 of the Compilation of Islamic Law, as well as the opinion of the scholars of the Shafi'i mazhab. However, it is suggested to the members of the Tablighi Jama'at that they should further improve their religious education for their family members so that they are mentally and spiritually living independently during the khuruj fisabilillah activities, and to the leaders of the Tablighi Jamaat to provide full and complete assistance at the stage before departure, so that there is no longer a family of Tablighi Jama'ah whose livelihood is neglected when they leave khuruj fisabilillah, so that they are able to give a very positive impression on the general public, especially the city of Medan

Keywords: *Livelihood, Family, Tablighi Jamaat*

ABSTRAK

Kegiatan Jamaah Tabligh ini sering menimbulkan pertanyaan masyarakat tentang bagaimana memenuhi nafkah keluarganya selama khuruj fisabilillah, khususnya yang berada di kota Medan, dan bagaimana kesesuaiannya dengan Hukum Positif dan Kompilasi Hukum Islam yang berlaku di Indonesia. Melalui observasi dan wawancara sebagai data primer yang dikaitkan dengan literatur yang relevan, ditemukan beberapa kasus yang mata pencahariannya tidak terpenuhi. Namun cara mencari nafkah sebenarnya sudah berpindah ke aspek ukhuwah dimana anggota Jamaah Tabligh yang bukan khuruj aktif memberikan bantuan materiil kepada keluarga yang ditinggalkan khuruj fisabilillah, yang kemudian disebut nusroh ahliyah sehingga pada umumnya upaya Pemenuhan penghidupan keluarga ketika khuruj fisabilillah merupakan konsep ideal sebagaimana tertuang dalam Pasal 34 UU No. 1 Tahun 1974 tentang Perkawinan dan Pasal 80 Kompilasi Hukum Islam, serta pendapat para ulama mazhab Syafi'i. Namun disarankan kepada anggota Jemaat Tabligh agar lebih meningkatkan pendidikan agama bagi anggota keluarganya agar dapat hidup mandiri secara mental dan spiritual selama kegiatan khuruj fisabilillah, dan kepada pimpinan Jemaat Tabligh untuk memberikan pendampingan secara utuh dan lengkap pada tahapan sebelum pemberangkatan, agar tidak ada lagi keluarga Jamaah Tabligh yang terlantar mata pencahariannya ketika meninggalkan khuruj fisabilillah, sehingga mampu memberikan kesan yang sangat positif bagi masyarakat luas, khususnya kota Medan.

Kata Kunci : Nafkah, Keluarga, Jamaat Tabligh

Introduction

The tradition of khuruj fisabilillah in the Tablighi Jama'ah has become an actual and unique phenomenon that has attracted the attention of many parties to study this matter. Where are the da'wah fighters who are members of the Tablighi Jama'ah carry out activities to invite fellow Muslims to become devout worshipers of Allah, they usually travel to leave their wives and children to do khuruj fisabilillah activities.¹

Tablighi Jama'ah came for the first time to Medan City in 1952², precisely at the Al-Hidayah Mosque (currently called Hidayatul Islamiyah) which is located at Jalan Gajah No.39 Pandau Hulu II Village, Medan District, Medan City Area. At that time the congregation was led by Miaji Isa who named his group as Jama'ah Khuruj, namely Jama'ah who came out in the Way of Allah with the aim of training and improving themselves and inviting obedience to Allah.

Members of the Tablighi Jamaat who have now moved their headquarters to the

Madani Mosque in the Marelan Region which looks crowded on certain nights such as headquarters nights can be attended by up to thousands of people, where every Thursday night usually Tablighi Jamaat members who are in Medan City and other cities around it such as Deli Serdang Regency, Binjai City, Langkat Regency, Tebing Tinggi City and other places in North Sumatra.

Khuruj fisabilillah seen as an effective way to improve oneself and even others to increase faith and good deeds solely for the sake of Allah SWT. In the view of the Tablighi Jama'at A person who makes sacrifices in the way of Allah SWT is a commendable trait if it is carried out in accordance with the guidance of Islamic teachings, invites people to do good and reminds people not to do what Allah SWT has forbidden. Khuruj fisabilillah or going out in the way of Allah SWT is a routine for members of the Tablighi Jama'at to do, while the time for khuruj fisabilillah they do is start from 3 days in one month, a minimum of 40 days.³

However, when the khuruj fisabilillah activity is carried out by a head of the family (husband), he should first pay attention to the issue of fulfilling a living for the family left

¹Abu Muhammad bin Ahmad Abduh, *Kupas Tuntas Jama'ah Tabligh 3* (Bandung:Khoirul Ummat,2008) p.147-148

²Abdul Aziz, "The Jamaah Tabligh Movement in Indonesia," *Studia Islamika* 11:3, (2004), 478. Bandingkan dengan Azyumardi Azra, "Contemporary Religio - Intellectual Connections Between Indonesia and the Middle East", dalam Johan Meuleman (ed.), *Islam In the Era of Globalization; Muslim Attitudes towards Modernity and Identity*, p.42.

³Abu Muhammad, *Kupas*, p. 147.

behind, in this case his wife and children. Because for the period of *khuruj fisabilillah* activities as mentioned above, they are carried out for a relatively long time, it is proper for members of the *Tablighi Jama'ah* to provide sufficient living for the families left behind during their *khuruj fisabilillah* activities.

If the fulfillment of a living is neglected, it can result in household conditions that are not harmonious and happy, there are even some cases within the *Tablighi* congregation that lead to divorce.⁴ Therefore, the togetherness of husband and wife under one roof is essential. Moreover, Islam has given the right portion for the duties and functions of each family member which aims to achieve a harmonious family, filled with a sense of faith, piety and happiness. this is his wife and son. On the other hand, as a wife, she has an equally important role, namely as a mother and a household manager.

The position of the husband as the head of the family, and the things he must fulfill for his wife and children, have been regulated in detail in Law No. 1 of 1974 and the *Compilation of Islamic Law* that applies in Indonesia, while seeing the position of the

wife in the household is no less important. As a housewife, she is obliged to play a role in managing family finances which of course is obtained from the income given by the husband to his wife. This is as regulated in Article 79 of the *Compilation of Islamic Law (KHI)* which reads:

1. The husband is the head of the family and the wife is a housewife.
2. The rights and position of the wife are in balance with the rights and position of the husband in domestic life and social life together with the community.⁵

Another right that must be obtained by the wife and children from the head of the family (husband) is to get a decent place to live, of course according to the ability of her husband. As stated in Article 81 Paragraph (1) of the *Compilation of Islamic Law* which reads: "The husband is obliged to provide a place of residence for his wife and children...".⁶it does not stop there, the husband's obligations towards his wife are also regulated again in Article 80 Paragraphs (1) and (2) which states that the husband is a guide to his wife and children, but related to household matters that are considered important must be decided jointly by the husband and wife. wife. The wife and

⁴Syamsidar, "Khuruj dan Keharmonisan Keluarga Jamaah Tabligh di Kabupaten Bone," *Jurnal Hukum Keluarga Islam dan Kemanusiaan* 2(1), (2020):15-16.

⁵Tim Redaksi Fokus Media, *Kompilasi Hukum Islam* (Bandung: Fokus Media, 2007), p. 28.

⁶*Ibid.*, p. 29-30.

children have the right to fulfill their needs from the husband's income, namely:

1. Livelihood, *kiswah*, and residence for the wife;
2. Household expenses, treatment costs and medical expenses for wife and children;
3. Education costs for children.⁷

A husband who leaves his family (wife and children) for a certain time and does not provide a living without a justified reason, then the wife and child have the right to ask for their living needs in the form of food, clothing, shelter, and so on, but if the husband does not fulfill those needs, then the court judge can determine the need for a living for the wife who must fulfill the judge's decision, if the charges against her are proven.⁸

As for *Jama'ah Tabligh* is an international Islamic movement that first emerged in India, founded by Sheikh Maulana Ilyas al-Kandahlawi (1885-1944 AD/1303-1354 H), now headquartered in Nazamuddin, India. As an international movement, this movement's *da'wah* activities have now reached almost all over the world. The largest followers are in India, Pakistan and Bangladesh. Since the early 1980s, this

movement has started to spread *da'wah* in the Middle East (including Mecca and Medina), ASEAN, Europe, Australia, to Latin America.⁹ Even *Tablighi Jama'ah* has entered the city of Medan.¹⁰

Initially, *Jama'ah Tablighi* was not an organization originating from Indonesia but a transnational organization originating from India. The founder of the *Tabligh Jama'ah* is Muhammad Ilyas al-Kandahlawi, born in 1303 H in the village of Kandalah in the Muzhafar Nagar area, northern Bangladesh India. He died on 11 Rajab 1363 H. His full name was Muhammad Ilyas bin Muhammad Isma'il Al-Hanafi Ad-Diyubandi Al-Jisyti Al-Kandahlawi then Ad-Dihlawi. Al-Kandahlawi is the origin of the word Kandalah, a village located in the Sahranfur area. While Ad-Dihlawi is another name for Dihli (New Delhi) the capital of India. It is in this country that the headquarters of the *Tablighi Jama'ah* movement is located. Ad-Diyubandi is the origin of the word *Diyuband*, which is the largest madrasa for adherents of the Hanafi school of thought in

⁹Abdul Aziz Dahlan, dkk (Ed.), *Suplemen Ensikopedi Islam* (Jakarta: Ichtiar Baru Van Hoeve, 1999), p. 266.

¹⁰ Sulidar, *Kehidupan Keluarga Pengikut Jama'ah Tabligh di Desa Tanjung Sari Kecamatan Batang Kuis Kabubapten Deli Serdang*, lihat <https://docplayer.info/31934798-Kehidupan-keluarga-pengikut-jama'ah-tabligh-di-desa-tanjung-sari-kecamatan-batang-kuis-kabubapten-deli-serdang.html>, (26 Juni 2021) p.1..

⁷*Ibid.*, p. 29

⁸Ahmad Tirmidzi, dkk, *Ringkasan Fikih Sunnah Sayid Sabiq* (Jakarta: Pustaka Al-Kautsar, 2013), p. 471..

the Indian peninsula.¹¹His father's name is Shaykh Ismail and his mother's name is Shafiyah al-Hafidzah. He received his first education at home and memorized the Qur'an at a very young age.¹²He studied with his own brother, Sheikh Muhammad Yahya, after which he continued to study at Madhairul Ulum in the city of Saharanpur. In 1326, he received an Islamic religious education at the Deoband Islamic Madrasah of India. Here he learned about the Qur'an, Hadith, Fiqh and other Islamic sciences. He also studied al hadith Jam' Shahihu al Turmuzdi and Shahihu al-Bukhari from a scholar named Mahmud Hasan.¹³ Then he continued to study Kutubu al-Sittah with his own brother Muhammad Yahya who died in 1334 H.¹⁴

At the present time, the Tablighi Jama'ah is in its da'wah activities prefer to use a simple pattern as the target of their da'wah, by means of face-to-face meetings, visits to homes, even people who are accidentally met in public places do not

escape being the target of their da'wah. This description is also corroborated by an interview with Ustadz Muslim¹⁵ as the person in charge of the Medan Sunggal Tablighi Jamaat, who said that although it is now easy to preach using the media, whether electronic, print, or social media, the Tablighi Jama'ah still uses direct communication, as exemplified by the Companions of the Prophet Radhiallahu'anhum who the title is believed to have proven the success of their religious practice by means of da'wah.

The Condition of the Tablighi Jamaat in Medan and the Livelihood of the Family

According to data that was obtained in 2020, there were 2,964 members of the Tablighi Jamaat in Medan City¹⁶ with various levels of education, socioeconomic regardless of school or sect. One thing that is unique about this congregation is that although the number of people who have participated in it, especially in the city of Medan, reaches thousands (and is increasing day by day), this congregation is not under the banner of any organization. There are no organizations, no parties, no institutions, and

¹¹Ahmad Syafi'i Mufid, *Perkembangan Paham Keagamaan Transnasional Indonesia* (Jakarta: Kementrian Agama RI; Badan Litbang Dan Diklat Puslitbang Kehidupan Keagamaan, 2011), p. 147

¹²Abul Hasan An-Nadwi, *Sejarah Dakwah dan Tabligh Maulana Muhammad Ilyas Rah* (Bandung: Al Hasyimiy, 2009), p. 53..

¹³An-Nadwi, Hassan Ali. *Sejarah Maulana Ilyas Menggerakkan Jamaah Tabligh; Mempelopori Khuruj Fii Sabilillah*. Terjemahan. Abdillah Maulana Afif. Bandung: Pustaka Ramadhan, 2009.p. 14.

¹⁴*Ibid.*,h. 20.

¹⁵ Ustad Muslim, in charge of the Medan Sunggal Tablighi Jama'ah, Medan personal interview, 10 May 2021.

¹⁶Mr. M Ali Hanafiah, Responsible for Medan Markaz data, personal interview, Marelan 7 July 2021

so on, namely to comply with the Government of the Republic of Indonesia, a foundation has been created to provide shelter for the activities of the Tablighi Jamaat specifically for the City of Medan. According to data obtained by the foundation, the Foundation for Education and Da'wah Madani is located at the Marelan Headquarters, namely Jalan Primer Pasar VIII-IX, Manunggal Village, Labuhan Deli District, Deli Serdang Regency, according to the Deed of Establishment of the Foundation Number 1 dated February 21, 2019, which was made before Miqdad Sembiring SH, MKn, Langkat Regency Notary

As previously explained regarding khuruj fisabilillah, there are several provisions when members of the Tablighi Jama'ah want to perform khuruj fisabilillah then members of the Tablighi Jama'ah are required to consult with fellow members and those in charge. The discussion in the khuruj fisabilillah deliberation by the Tablighi Jama'ah family related to the readiness of members to carry out this activity both in terms of physical, mental, spiritual and no less important is the financial aspect. Khuruj fisabilillah requires participants to use their own costs, bring sufficient fees, and must not accept help from others. Before the activities of Khuruj fisabilillah members of the Tablighi Jamaat must also pass tafaqqud

(inspection) in 5 aspects, namely, tafaqqud charity, tafaqqud maal, family tafaqqud,¹⁷

Regarding living for the family left behind, a member of the Tablighi Jama'ah who will depart for khuruj fisabilillah, is carried out an examination or tafakud by the person in charge of the congregation whose contents ensure the travel costs of the departing jama'ah member and the costs for the family left behind. All of that is adjusted to the length of time you go out and the area you are going to¹⁸.

The same thing was found during a brief interview with two members of the Tablighi Jama'ah in Medan, one of whom was MA's brother from Medan Helvetia and the other was Mr. RH from Medan Sunggal. From an interview with MA, he said that before doing khuruj fisabilillah activities, the first thing he did was to invite his wife to discuss several things, including some of the needs of the wife and family while the husband was not at home, and other things that were considered need. MA and his wife calculated the daily needs and then multiplied it by how many days or months he left his wife during khuruj

¹⁷ Mr. Haris Fadillah, in charge of the Medan Sunggal Tablighi Jamaat, personal interview, Medan 23 January 2021

¹⁸ Abdul Khawiyu, "Providing a living in the family, a case study of the activities of the Khuruj Jama'ah Tabligh in Kendari City," *Journal of Sharia Islamic Law* 2(1) (2019):10

fisabilillah.¹⁹ Almost the same thing was also conveyed by RH, but there was a slight addition, namely when members of the Tablighi Jama'ah who did khuruj fisabilillah, other members of the Tablighi Jama'ah who were not doing khuruj fisabilillah, would pay special attention by coming to make visits and bringing a little help for the living needs of the family who is being left behind by khuruj so that in this way the needs of his family can be helped.²⁰

The members of the Tablighi Jama'ah before leaving their wives and families to perform khuruj fisabilillah first give maximum attention to the fulfillment of the rights of their wives and children, both moral and material. Not only that, the regular deliberations on a larger scale (sub-district level) called Halaqah are a form of attention given by fellow members of the Tablighi Jama'ah as a form of solidarity between congregations.

Regarding the Amount of Livelihood, the nominal is adjusted to the needs of the wife and the ability of the husband. For the fulfillment of a living, seriously, make maximum efforts, sometimes even selling part of his property, or also assisted by the

income of a working wife.²¹ On the other hand, there is a habit of members of the Tablighi Jama'ah visiting the homes of families who have been left behind by the khuruj fisabilillah with food or staples. This also makes the daily needs of the families left behind by Khuruj Fisabilillah be fulfilled. Before leaving Khuruj fisabilillah, wives are usually given guidance or advice by their husbands about believing in Allah's help, so that when they leave they are ready and don't feel worried. As an effort for the safety of the wife when the husband is khuruj fisabilillah, usually the wives are accompanied by their families or entrusted to their families.²²

Tablighi Jama'at who wish to perform khuruj fisabilillah, especially for members of the congregation who will perform khuruj fisabilillah for a relatively long time (starting from 40 days) will be recorded and checked first with the tafaqud team who are at the halaqoh. In this case, the tafaqud team consists of those in charge of the Halaqoh congregation who will depart for khuruj fisabilillah. During the tafaqud (examination) process, there are at least 5 points that must be met, namely:

1. Tafaqud Amal

Tafaqud charity is an examination of charity, actually a member of the

¹⁹Mr. MA, member of the Medan Helvetia Tablighi Jama'ah, personal interview, Medan, January 14, 2021.

²⁰Mr. RH, member of the Medan Sunggal Tablighi Jama'ah, personal interview, Medan 21 January 2021.

²¹*Ibid.*

²²*Ibid.*

Tablighi Jamaat before preaching the main provision is charity, the person in charge will check the daily charity of individuals who will depart for khuruj fisabilillah. For this charity tafaqqud, the person in charge usually provides concessions for those who have not met the eligibility requirements with a note of the weakness of the charity of the pilgrims who will depart and will correct them when undergoing khuruj fisabilillah activities later.²³

2. Tafaqqud maal

Tafaqqud maal is closely related to this research, in the understanding of the Tablighi Jamaat maal is a treasure, so the feasibility in terms of property which is closely related to the daily living of the family left behind is an important thing that must be examined. Although in practice the value of money left by pilgrims who will depart is relative to the fairness figure decided by the person in charge of Halaqoh.²⁴

3. Family Tafaqqud

The condition of the family when leaving is also included in the examination, where at the first opportunity usually the wife and children rarely give permission

immediately, but over time and the strength of individual daily practices in their respective homes, will give the wife a chance to give permission, even higher. Again, not a few wives participate in the khuruj fisabilillah (masturoh program) even the congregation believes that if the wife is not licensed/has not joined the masturoh program, the da'wah workers are not in ideal conditions and are still considered a learning process.

4. Tafaqqud Jobs

It is undeniable that the composition of the Tablighi Jamaat is heterogeneous in terms of professions, ranging from State Civil Apparatus (ASN), TNI/Polri, employees of private companies, BUMN, lecturers, private teachers, and so on who are bound by nature, demanding the person in charge to carry out inspections on aspects of work. / profession before the member performs khuruj fisabilillah activities. Those in charge will adhere to the advice of the leaders of the Tablighi Jamaat starting from the world level, Indonesia, and the Regional Headquarters in the same rhythm, namely not to let the khuruj fisabilillah activities interfere with the binding of work rules with the Company/Agency/etc where members

²³ Ustad Suroso, in charge of the Medan Denai Tablighi Jamaat, personal interview, 12 July 2021

²⁴ Ibid.

of the Tablighi Jamaat work every day to support their family life. Especially for workers who are bound by attendance rules,²⁵

5. Tafaqqud health

For the health aspect, it must also be checked by the person in charge of the feasibility aspect, if the daily life of the Tablighi Jamaat members who will depart in conditions that have shortcomings, other pilgrims will usually be asked to become special companions (khodim) so as not to interfere with the main activities of the congregation who will be khuruj fisabilillah in general, namely preaching, (has happened to members of the congregation who are blind, physically disabled and deaf).²⁶

Regarding the fulfillment of biological desires, this is an unavoidable risk from khuruj fisabilillah activities. As for the tactics used are fasting and getting closer to Allah by increasing worship. However, this is not a problem in the household of Tablighi Jama'ah members because it has become an agreement and willingness between husband

and wife, and also the risks or consequences of jihad in their da'wah.²⁷

For a residence for a wife and children, it is almost the same as a living²⁸It has become a human instinct to have a place to live, although it is still very common to find members of the Tablighi Jamaat who have a place to live with the status of riding, borrowing and renting/contracting, but there are also some of them who already own it permanently. This is due to several things, such as the status of a newly married family so that they are still in the stage of starting a business, status as an immigrant from outside the city, and requests from parents of one party to live with them, some even serving as marbots in mosques.

When performing khuruj fisabilillah, members of the Tablighi Jama'ah do not necessarily abandon their wives. For them, the obligation to preach and the obligation to the wife are two things that must be lived in balance, without neglecting the obligations of one of them. Especially for the pilgrims who still have a house with a rental status, the due date of the lease becomes a point of inspection when being questioned by the person in charge of Halaqoh. If the maturity period is within the period of khuruj fisabilillah, then it must include financial

²⁵ Ustad Muhammad Muaz, Ulama Tablighi Jamaat, Medan City, personal interview, July 16, 2021

²⁶ Ibid.

²⁷ Ibid

²⁸ See the discussion on p.41

reserves that must be prepared, if not, then the departure of the congregation is in the decision of the Halaqah deliberation²⁹.

In addition, the Tablighi Jamaat has an internal activity called *nusroh Ahliyah*, the purpose of this program is to schedule *masturoh-masturoh* or wives in one *halaqah* who are not doing *khuruj fisabilillah* activities to come visit or meet the wives left behind by *Khuruj fisabilillah* by her husband.³⁰

When this program was implemented, some of the *masturohs* did not come empty-handed but they provided assistance in the form of financial or food. In addition, informants can provide moral attention and support as well as become a place to complain as long as the husband is *khuruj fisabilillah* to the *masturoh* who comes. The task of the *masturoh* during a visit is to help if the informant has difficulties. This activity also provides support to the wife left behind to give encouragement to be patient and put her trust in Allah SWT in all things. *Masturoh* also recounted the experiences she had when her husband was *khuruj fisabilillah* which is expected to inspire informants.

Concluding Remarks

The rights and obligations of husband and wife in general in the families of members of the Tablighi Jama'ah, especially the fulfillment of a living have been fulfilled. Although it is undeniable that based on the conclusions, it was also found that several cases of family income were not fulfilled, it's just that there were ways of fulfilling it which were slightly different from most ordinary families. For example, in terms of living, the husband has prepared it long ago by saving for his wife's daily needs while she is left behind. *fisabilillah*. The nominal is adjusted to the needs of the wife and the ability of the husband. For the fulfillment of a living and supplies *khurujfisabilillah*, sometimes there are some members of the Tablighi Jama'ah who borrow money from other congregations, or sell some of their property, or are also assisted by the income of a working wife.

This activity for fostering mothers and women is called *masturbation*, which literally means: covered or veiled. In this training, women or mothers are trained to put their trust in Allah and are able to be independent. So when left by *khurujfisabilillah*, they can already act as the head of the household while at home. In some cases, the family's livelihood has been neglected during *khurujfisabilillah* it all happened because of

²⁹ Ustad Habibullah, Ulama Tablighi Jamaat Medan, personal interview, Medan 6 July 2021

³⁰ Mr. Musa, Mr. Tajuddin and Mr. Indra, members of the Medan City Tablighi Jama'ah, Medan personal interview, July 2021.

the imbalance in the ability of charity and malal to the spirit of da'wah.

The concept of khuruj Jama'ah Tablighi and its relation to the fulfillment of a living when the husband is doing khuruj *fisabilillah* basically the same as what is in Islamic law and positive law that applies in Indonesia, namely, Law no. 1 of 1974 concerning marriage and the Compilation of Islamic Law. The provisions of Law No. 1 of 1974, and the Compilation of Islamic Law and the Opinion of Imam Shafi'i were also agreed upon by the Tablighi Jama'at, although in the view of the Tablighi Jama'at a wife is obliged to give encouragement to her husband's da'wah efforts, even the wife also gets the reward if she supports her husband jihad *fisabilillah*. So from the provisions of *khuruj fisabilillah* which has been determined by the leadership of the Tablighi Jama'ah, then the khuruj . activities *fisabilillah* As long as it fulfills the needs of the wife and children, and does not leave the obligations of a husband, in principle, there are no things that are contrary to Islamic law

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